Thoreau Society Bulletin

ISSN 0040-6406 Number 246 Winter 2004

Thoreau Letter Discovered in Library Book

Bradley P. Dean

Harvard University's Harry Elkins Widener Library is a special place. After gaining admittance, a patron can walk through the open stacks and admire shelf after seemingly endless shelf of books, many of which have been in Harvard's collection since well before Thoreau's time. Certainly it is one of the world's greatest research libraries, and for those in Thoreau studies, it is something of a gold mine. If a visitor does some advance work, he or she can locate on Widener's shelves the very books Thoreau himself withdrew and read between one hundred forty-four and one hundred seventy years ago. That's what I was doing late Thursday afternoon, 31 January 2002—locating volumes Thoreau had withdrawn during the 1850s and withdrawing them myself as part of a research project in which I was (and still am) engaged. Working from a long list, I collected enough volumes from the shelves to fill two canvas book-bags. I'd been doing this periodically for some months and had made considerable progress, but Thoreau was a voracious reader. I had a great deal more of this to do.

Later that particular day, I returned to my office and began assessing the day's haul, which involved riffling through each volume and flagging maps or other anomalous items that might need to be handled separately from regular pages. (I photocopy or electronically scan pages and other items that I need for my research, but I use a digital camera to capture images of items in volumes either too large or too fragile to lay flat upon the scanner or copier platens.) Having gone through several volumes and flagged such items, I took up a paperback titled *Voyages de découverte au Canada*, written entirely in French, and published at Quebec in 1843.

Starting from the back of this volume, I first noticed and flagged a fold-out map; then after a few pages I flagged a woodcut of a house. And then, after riffling through another few pages, I came to what appeared to be a fold-out facsimile of a hand-written document. This latter item had come loose from the binding, it appeared, so with my left thumb in the book to hold the page location, I unfolded the item and was mightily puzzled because the handwriting looked uncommonly like Thoreau's. Still puzzled, I glanced at the top of the item and noticed what was clearly a dateline: "Concord Dec 27th," it read, and just below that, "1850."

Now I was *really* puzzled. I turned the item over and saw three lines: "Librarian" and "of Harvard Univer-" and "sity." The handwriting was precisely like Thoreau's. I opened the final fold of the item, and there was the unmistakable signature: "H. D. Thoreau." This is very, very strange, I recall thinking—what is a facsimile of a Thoreau manuscript letter doing in an 1843 French paperback? But even as I was thinking this, I was looking more closely at this item and noticing that the ink was not black but dark brown. Printer's ink remains black over the years, but Thoreau's own ink almost invariably turned brown, a result of rusting iron particles in the various ink stocks he used. A rush of realization swept over me—and with considerable force. After all, a fellow does not often discover a Thoreau letter, particularly not in a library book.

The letter is written completely in ink on a single leaf of white-wove paper. (The embossed pressmark—an anchor within a circle, around the border of which "GOODWIN * HARTFORD" appears—is barely visible in the upper-left corner of the recto.) The leaf is mechanically lined on both sides, indicating that it was originally the first page of a folded folio sheet that Thoreau had cut into two separate leaves. (The second pages of this particular paper type's folio sheets were mechanically lined only on the recto.) Thoreau had folded the leaf in half, probably after writing the letter, and then folded it again into thirds, writing on the facing third in fairly large letters the lines that had so

Contents

Thoreau Solutions 3

Untapped Thoreau Materials in the Concord Free Public Library 5

Review: *My Contract with Henry* 7

Finally, It's All Brought Together in One Place 7

A Tribute to Wendell Glick 8

Obituary: John J. McAleer 9

Executive Director's Column 10

Abstracts of Papers at MLA Thoreau Society Sessions 10

Notes & Queries 11

Additions to the Thoreau Bibliography 14

Announcements 15

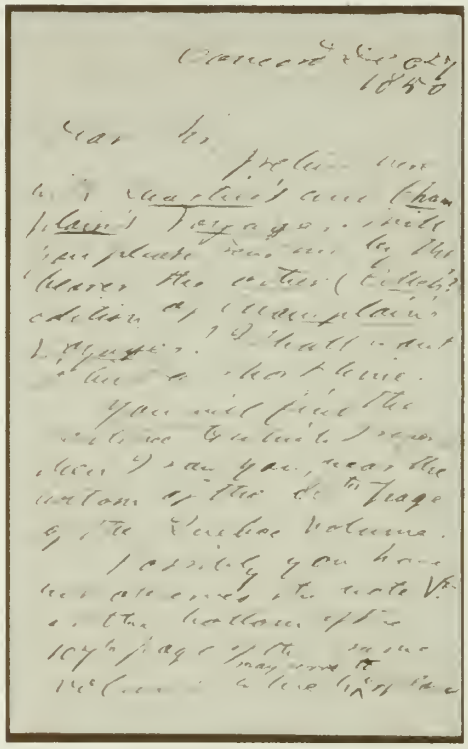
Calendar of Events 15

puzzled me: "Librarian of Harvard University." After receiving the letter, the librarian had jotted on the leaf a few pencil notes relating to his own genealogical research. Before returning *Voyages de découverte au Canada* to the stacks, though, he placed the folded letter in the volume between pages 86 and 87. And that is where I found the letter one hundred fifty-two years later.

Here is the text of the letter:

> Concord Dec 27th
> 1850
>
> Dear Sir,
>
> I return herewith *Quartier's* and *Champlain's Voyages*. Will you please send me, by the bearer, the *other* (*Collet's*?) edition of *Champlain's Voyages*? I shall want it but a short time.
>
> You will find the sentence to which I referred, when I saw you, near the bottom of the 86th page of the Quebec volume.
>
> Possibly you have not observed the note V. at the bottom of the 107th page of the same volume; which may serve to explain the name *R du gas* in Champlain's map.
>
> Yrs
>
> H. D. Thoreau.

Thoreau had withdrawn *Voyages de découverte au Canada* from the Harvard College Library on 28 October 1850. The volume contains reprintings from various sources of six accounts of voyages to New France: Jacques Quartier's ("Cartier" in English) in 1534, 1535, and 1540 (pp. 1–77); Roberval's in 1542, written by Jean Alphonse, Roberval's pilot (pp. 81–87); Roberval's own in 1542 (pp. 91–96); and Jacques Noel's in 1587 (pp. 99–101). Also on 28 October Thoreau withdrew that "*other* … edition of *Champlain's Voyages*" (yes, it was Collet's, published in 1632), but he had returned that edition during a visit to the library on 18 November 1850. And it was on that latter date, 18 November, that he had withdrawn the edition of *Champlain's Voyages* (this was Berjon's, published in 1613), which he returned along with *Voyages de découverte au Canada* and this letter on 27 December 1850 via the unidentified "bearer." He wanted to consult that Collet edition again because he needed to clear up some seeming discrepancies that had arisen as a result of his reading of the Berjon edition of 1613.



This flurry of interest in early Canadian voyages of discovery was occasioned by Thoreau's visit to Montreal and Quebec with Channing in late-September and early-October 1850, as well as by Thoreau's year-long research interest in American Indians. He had always been interested in Indians, of course, but only since the fall of 1849 had he been formally researching them. During that year he had filled three notebooks with extracts from his reading on Indians, and almost immediately after he and Channing returned from Canada, he began another notebook for extracts from his readings in Canadian history. His translated extracts from *Voyages de découverte au Canada* appear in this new notebook on pages 14–26 and on pages 6–19 of the fourth volume of what he called his "Indian Book."

The letter is addressed to the librarian of Harvard University, Thaddeus William Harris (1795–1856). Thoreau had known Harris for over twelve years and had consulted with him on several matters of mutual interest, most particularly entomological and botanical matters. In his journal entry of 6 February 1852, Thoreau refers to Harris as "a learned and accurate naturalist who is at the same time the courteous guardian of a public library…."

As this letter suggests, the two men also shared an interest in the discovery and early history of the North American continent. Thoreau must have spoken with Harris about the sentence "near the bottom of the 86th page of" *Voyages de découverte au Canada* during his visit to the Harvard University Library on 18 November 1850, and it was probably at that time as well that the two men spoke of "*R du gas* in Champlain's map."

The map in question here is the one in the 1632 Collet edition of *Champlain's Voyages*. Champlain named the Merrimack River the "Riviere du Gas" when he discovered it on 17 July 1605, but the name does not appear in the considerably smaller map in the 1613 Berjon edition of *Champlain's Voyages*. Harris may have wondered aloud in Thoreau's presence about the name, and Thoreau points Harris's attention to "note V. at the bottom of the 107th page of" *Voyages de découverte au Canada*, which refers to a location indicated by the letter "V" on a "Map of Quebec and Its Environs in 1608." The note reads, "V. Mount of Gas[,] very high, on the riverside," and is followed by this explanation: "The Citadel: one conjectures that M. de Champlain named this eminence in honor of Pierre of Guas, Sieur de Monts, the Lieutenant-General for the King in New France in 1603. Sieur de Monts and M. de Champlain together discovered almost all the locations in Acadia in 1606 and in 1607." (These quoted translations from the French of *Voyages de découverte au Canada* are my own with assistance from the Google.com conversion utility.)

As for the sentence at the bottom of

page 86, Thoreau wrote a marginal mark in pencil against the sentence in the book—and he provides a translation of the sentence and a brief gloss on the interest of the sentence in the "Provincetown" chapter of *Cape Cod*:

> Jean Alphonse, Roberval's pilot in Canada in 1542, one of the most skilful navigators of his time, and who has given remarkably minute and accurate direction for sailing up the St. Lawrence, showing that he knows what he is talking about, says in his "*Routier*" (it is in Hackluyt [although Thoreau's source is *Voyages de découverte au Canada*, which reprints from Hackluyt]), "I have been at a bay as far as the forty-second degree, between Norimbegue [the Penobscot?] and Florida, but I have not explored the bottom of it, and I do not know whether it passes from one land to the other," i. e. to Asia.... This may refer to Massachusetts Bay, if not possibly to the western inclination of the coast a little farther south. (Princeton Edition, pp. 187–188; "[the Penobscot?]" is Thoreau's query)

Two final points. First, *Voyages de découverte au Canada* is cited in the "Catalogue of Thoreau's Reading" in Robert Sattelmeyer's *Thoreau's Reading* (Princeton, 1988) as item 1398, the 1613 Berjon edition of *Champlain's Voyages* is Sattelmeyer's item 282, and the 1632 Collet edition of *Champlain's Voyages* is Sattelmeyer's item 281. Second, Thoreau's letter dated 27 December 1850 to the Librarian of Harvard University is now in the Houghton Library at Harvard University, shelf mark *2001M-48, and appears here with the permission of the Houghton Library, Harvard University.

Thaddeus William Harris (1795–1856)
Librarian of Harvard University

[**Note:** I am grateful to Lawrence Buell for supporting my application for a Visiting Scholar's appointment at Harvard University, which provided the means by which I gained access to the Harry Elkins Widener Library for a glorious two-year period; and to Leslie A. Morris, Curator of Manuscripts at the Houghton Library, for her assistance with permissions. Also, I very much appreciate the support I received from three organizations that made possible part of my research on this article: a Research Fellowship from the National Endowment for the Humanities, a fellowship from the Thoreau Society, and an Emerson and His Circle Fellowship from the Ralph Waldo Emerson Memorial Foundation.]

Thoreau Solutions

Lewis Hyde

Eighteen months ago I published in these columns (*TSB* 240, pp. 3–4) a list of almost thirty "puzzlers" that had stumped me when I annotated *The Essays of Henry D. Thoreau* (hereafter "*Essays*"). Four of them have now been solved, and there are hints toward a few others.

In "A Winter Walk," Thoreau writes: "This woodland lake ... has not been idle ... but, like Abu Musa, teaches that 'sitting still at home is the heavenly way; the going out is the way of the world' " (*Essays*, p. 34). I had asked for Thoreau's source for this citation.

Austin Meredith led me to the answer. In Simon Ockley's *History of the Saracens* (London: Bernard Lintot, 1718), vol. 2, p. 34, we read: "There came some of the *Hagis*, or Pilgrims ... and asked *Abu Musa*, what he thought of *going out*? meaning, to assist *Ali*, to which he gravely answer'd, *My Opinion to Day is different from what it was Yesterday. What you despised in Time past, hath drawn upon you what you see now. The* going out, and sitting still at home are two things. Sitting still at Home *is the Heavenly Way*. The going out, *is the Way of the World. Therefore take your Choice*." The context is a question about helping Ali ibn Abi Talib, son-in-law of the prophet Muhammad, in battles against his enemies.

I looked at a copy of Ockley's work in the Houghton library at Harvard. Of interest are the final pages of the second volume which contain a nineteen page list of "Sentences" attributed to Ali. They are Islamic aphorisms, and several of them reappear in Thoreau as, for example, "The remembrance of youth is a sigh" which shows up in the

Journal for 26 October 1851. The second of Ali's "sentences," by the way, reads "Contradict thyself, and thou shalt find rest," indicating that the creed of contradiction did not begin in Concord.

As is often my experience with annotation, once I confirmed this source it became apparent that others knew about it. Robert Sattelmeyer links Thoreau's references to Abu Musa to Ockley in *Thoreau's Reading*; so do the editors of the first volume of the Princeton edition of the Journals.

In "Ktaadn" Thoreau refers to a store in Maine that had "a preponderance of children's toys," "as if a child, born into the Maine woods ... could not do without such a sugar-man, or skipping-jack, as the young Rothschild has" (*Essays*, p. 71). I wondered if some historian of toys might tell us what these are. No such historian came forward, but François Specq, who is translating *The Maine Woods* for a French publisher, wrote to say that "'skipping-jack' is defined in the Harrap's English-French dictionary as a toy in the shape of a jumping animal that was made from a chicken's wishbone."

We've known for a long time that Thoreau took the "Ktaadn" description of the lake-filled land looking like a "mirror broken into a thousand fragments" (*Essays*, p. 110) from a report published by one J. K. Laski in a Bangor newspaper. I wondered if anyone could find the original and get a fuller citation. Now Brad Dean has done that, having located a microfilm of the newspaper in question. Thoreau's source was "Dr. Young's Botanical Expedition to Mount Katahdin," *Bangor Daily Whig and Courier*, 9 September 1847, p. 2 (this being the third of five installments printed 7–11 September 1847). The account was signed by "one of the party," but Kirk Maasch, a geologist at the University of Maine, confirms that the author was John Kimball de Laski (1814–1874), a doctor with an interest in geology. De Laski later published three papers in the *American Journal of Science*, one of which refers to his 1847 ascent of the mountain. Laski's Bangor newspaper account is reprinted, with many small changes and errors, in *The Maine Naturalist* 7.2 (June 1927): 38–62.

We are grateful to

Charlesbridge Publishing

and

Princeton University Press

for supporting the Thoreau Society's publications with its advertisements. Those interested in supporting the Thoreau Society's publications should contact Karen Kashian, Business Manager, Thoreau Society, 44 Baker Farm, Lincoln, MA 01773 U.S.A.; e-mail Karen.Kashian@walden.org

In "Civil Disobedience," Thoreau writes: "If a man who has no property refuses but once to earn nine shillings for the State, he is put in prison..." (*Essays*, p. 132). According to John Broderick, the tax that Thoreau refused to pay was $1.50. Why does he say "nine shillings"? Is it simply a figure of speech for "a small amount"?

I now find that *The Century Dictionary* (first published in 1889 and reprinted until 1911) has this to say about "shilling": "At the time when the decimal system was adopted by the United States, the shilling ... in the currency of New England and Virginia was equal to one sixth of a dollar.... Reckoning by the shilling is still not uncommon in some parts of the United States, especially in rural New England." If a shilling is a sixth of a dollar, then nine shillings is $1.50.

Two other "puzzlers" have not been solved, but hints have been offered. I wondered what Thoreau's source was for his citation from "the Chaldean Oracles" in "Walking" (*Essays*, p. 172). Austin Meredith notes that Emerson, at the end of his journal entries for 1866, listed his recent readings in Oriental materials as "Vedas; Hafiz; Mahomet; Zoroaster (?), Chaldean Oracles." "Might it be that he had been reading from the same book, in his library, that Thoreau had consulted back when he was writing 'Walking'? Perhaps we can locate Thoreau's reference among the books listed in Emerson's library."

Finally, in "Wild Apples," Thoreau cites Palladius as saying "*Et injussu consternitur ubere mali*" (*Essays*, p. 303). Brad Dean surmises that the source must be *Scriptores rei rusticate* (Heidelberg, 1595), which Alcott owned. Now someone needs to find the book and see if the citation appears.

As for the unsolved puzzlers, let me here repeat only those in which Thoreau uses a quotation I can't track down. Page numbers refer to my edition of *The Essays of Henry D. Thoreau*, and in each case the question is: What is Thoreau's source? If you know, please contact me (hyde@kenyon.edu).

"A Winter Walk"

Essays, p. 29: "They who have resided in Greenland tell us that when it freezes, 'the sea smokes like burning turf-land, and a fog or mist arises, called frost smoke'...."

Essays, p. 41: "The mansion of the northern bear..." (The context implies that this line is from James Thomson's "Winter," but that is not the case.)

"Walking"

Essays, p. 153: " 'They planted groves and walks of Platanes,' where they took *subdiales ambulations* in porticos open to the air."

Essays, p. 172: The line in Greek from the Chaldean Oracles.

"Succession of Forest Trees"

Essays, p. 255: "Yet it is stated by one botanical writer that 'acorns that have lain for centuries, on being ploughed up, have soon vegetated.' "

"A Plea for Captain John Brown"

Essays, p. 265: John Brown "said ... that the reason why such greatly superior numbers quailed before him, was, as one of his prisoners confessed, because they *lacked a cause....*" Who is the "prisoner," and what is Thoreau's source?

"The Last Days of John Brown"

Essays, p. 287: The line from John Brown, "*It will pay.*"

"Wild Apples"

Essays, p. 293: " 'The fruit of the crab in the forests of France' is said to be 'a great resource for the wild boar.' "

Essays, p. 294: "At Michalemas time, or a little before, / Half an apple goes to the core."

Essays, p. 295: "As an old English manuscript says, 'The mo appelen the tree bereth the more sche boweth to the folk.' "

Essays, p. 296: The chant that begins "Stand fast, root! bear well, top!"

Essays, p. 303: "As Palladius says, '*Et injussu consternitur ubere mali*'...."

Essays, p. 306: The poem that begins, "Nor is it every apple I desire...."

Untapped Thoreau Materials in the Concord Free Public Library

Leslie Perrin Wilson

The wide range of topics represented in the Concord Free Public Library's archival, manuscript, and printed holdings and the varied research clientele served by the library keep the work of managing its Special Collections lively. On any given day, the staff is as likely to provide access to local weather records, town-meeting minutes, and historic-building information as to literary manuscripts. We may be called upon simultaneously to assist a fifth grader working on a local-history project, a genealogist from California, a town committee member researching a budget issue, and a doctoral candidate preparing a dissertation. And almost everyone who uses the Special Collections expresses a gratifying appreciation of their scope, depth, and accessibility.

From time to time, however, I am surprised by the suggestion that since the library is old and has been heavily used, there can be nothing more to discover from its collections. This notion that long-established repositories have necessarily been depleted does a major disservice to scholarship. I would like to lay it to rest and to encourage Thoreauvians to take a fresh look at some recent, ongoing, and possible uses of the CFPL's rich resources.

To be sure, the library has held and provided access to important primary documentation for all of its one hundred and thirty years. Holdings relating to Concord's nineteenth-century authors—and to the life, work, and world of Thoreau in particular—have been repeatedly consulted and cited in books and articles. Walter Harding and other pioneering scholars drew heavily on the Special Collections. Nevertheless, for several reasons the usefulness of the CFPL collections to Thoreau studies is far from exhausted. Now more than ever, the library offers the documentation necessary to support new discoveries and approaches.

Perhaps the most obvious reason for the enduring vitality of the CFPL's research collections is their continued active growth. Materials are added through gift and purchase, constantly expanding the body of accessible source material. The extensive Robbins-Mills Collection of Herbert Wendell Gleason Photographic Negatives, purchased in 1997, forms a relatively high-profile example of a recent acquisition. Now that the collection has been fully cataloged, with finding aid available on the Web (www.concordnet.org/library, then click to Special Collections, to Selected Finding Aids, and to Robbins-Mills Collection) and positive microfilm prepared for both in-house use and interlibrary loan, Gleason's work is more accessible to researchers than it has ever been. The raw material is ready and waiting for the scholar capable of undertaking the as-yet unwritten full-scale study of Gleason's interpretation of the landscape that Thoreau knew.

A small 1999 gift by the New York Society Library, the Hosmer-Lunt Collection, includes papers of Jane Hosmer and Sarah Hosmer Lunt, two daughters of Concord farmer and Thoreau friend Edmund Hosmer, and may also be of interest to Thoreauvians.

In addition, the CFPL has maintained its importance to Thoreau scholarship through recent efforts to organize and describe long-held collections. By processing collections, mounting finding aids on the Special Collections Web pages, and creating MARC (machine-readable cataloging) records for national bibliographic data bases (OCLC and RLIN), as well as for the Minuteman Library Network, we have been able to uncover underutilized material, access to which has hitherto depended on the knowledge, attention, and good will of Special Collections staff.

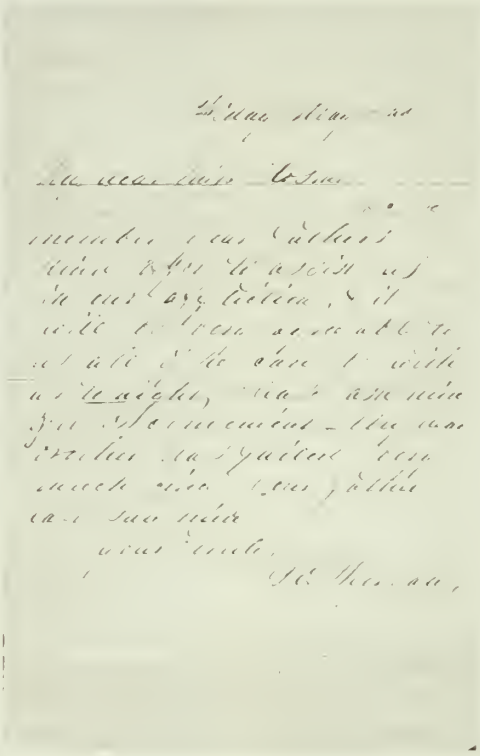
The Ruth R. Wheeler Papers provide a prime example of old material that may yield new information as a

consequence of systematic organization and description. Although chiefly concerned with subjects other than Thoreau, the collection contains one folder (among a cluster of papers passed on by Concord historian Allen French to Mrs. Wheeler) about the filling station on the site of Thoreau's bean field. Prior to processing, it was unlikely that either staff or patrons could have found this slim file in the sizeable and chaotic collection. After processing, however, it was a simple matter to locate the bean-field folder in response to an inquiry by the editor of the *Thoreau Society Bulletin*. In this instance, good archival practice led directly to the identification of source material necessary for scholarship.

Countless other topics, as well, are now far easier to research. Since the processing of our backlog of collections will continue indefinitely (optimist though I am, I doubt that I will complete this work, even if I remain as Curator for another twenty years), information will continue to surface for a long time to come.

Newly processed but previously much-consulted collections may not seem fertile ground for new discoveries. Scholars sometimes shy away from material they know to have been tapped by their predecessors. But I strongly recommend putting aside the assumption that the utility of a collection declines with use. I have become acutely aware of the fact that we all take from our sources what we need for our immediate purpose, leaving the rest behind. Information deemed irrelevant to one researcher's line of thought may be crucially important to another's.

Moreover, changes in scholarship and the evolution of disciplines have increased the appeal of material once of secondary interest to literary scholars. The interdisciplinary methods of social history have heightened the demand for a wide variety of sources. The CFPL Special Collections boast an abundance of materials that allow the social historian to draw a clear and detailed picture of life in nineteenth-century Concord: memoirs and reminiscences (those of Concord farmer William Henry Hunt, for instance); the personal papers of local people who may or may not have achieved prominence in their own right but who formed part of the human landscape of Thoreau's Concord (such as the Annic Keyes Bartlett Letters to Edward Jarvis Bartlett and the John Shepard Keyes Papers); institutional and organizational records (church records, lyceum records, the records of antislavery societies and of agricultural organizations); town records (assessors' records, town-meeting minutes, financial records); and other types of material as well.



ALS, Sophia Thoreau to "My dear Miss Hosmer," 2 May [1862] (from New York Library Society Hosmer-Lunt Collection)

We all look forward to the publication of Robert A. Gross's comprehensive exploration of the economic, religious, political, and social forces that shaped Thoreau's Concord—a study based on intimate familiarity with the full range of documentation—and to the completion of works-in-progress on antislavery in Concord and related topics, which have also relied on the multiplicity of sources offered by the CFPL. Such scholarship is essential to understanding Thoreau's significance within the context of his time. Many comparable studies have yet to be framed.

Furthermore, researchers in environmental history, landscape history, and more scientific disciplines have come to recognize that materials like Alfred Winslow Hosmer's botanical compilations and the historical photographs of Hosmer, Gleason, and Alfred Munroe have value for meaningful comparison of the physical environment of Thoreau's Concord and Concord as we know it today.

I suspect that the CFPL's two hundred manuscript land and property surveys by Thoreau are full of a symbolic significance which can be unlocked only by a scholar with multiple competencies. This collection has long been recognized as important documentation of the physical landscape. But it has not yet been approached as evidence of the deeper meaning of that landscape to Thoreau. The right scholar would be able to move back and forth between the surveys and the author's writings. The task would require someone familiar with Thoreau's work, informed about his life, with expertise in the landscape of Concord and how it has changed, and an understanding of the technicalities of surveying as Thoreau practiced it. The fact that all of the surveys have recently been scanned and added to the Special Collections pages of the CFPL Web site would greatly facilitate such a project. I would love to hear from anyone interested in pursuing this line of research (LWilson@minlib.net).

Finally, the CFPL continues to make all of its holdings—those in Thoreau's hand and those which provide context—available to the Thoreau Edition as the monumental work of establishing a definitive text is carried out.

In my admittedly biased opinion, source material itself provides the best inspiration for innovation in scholarship. Although researchers often proceed by establishing a topic of inquiry, developing a thesis, and then looking for sources to support it,

it may well be more productive to start by examining available resources and then to follow the most promising wherever it may lead. Henry Thoreau was susceptible to the power of documentation to beckon across the gulf of time. Early in 1854, he responded in detailed journal entries to the eighteenth-century account books of Concord storekeeper Ephraim Jones. He distinguished them from the "rubbish, or trumpery" of the past (*Journal*, entry of 27 January), and was fascinated by the insight they afforded into Concord as it once was. Today, a good deal of untapped Thoreau material remains in the CFPL and elsewhere, waiting for the researcher as open and sensitive as Thoreau to embedded meaning and to new interpretations.

Book Review: *My Contract with Henry*

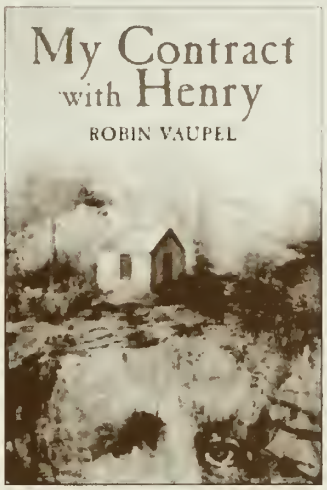
Susie Carlisle

Robin Vaupel, *My Contract with Henry*. New York: Holiday House, 2003.

Mrs. Stark's classroom was an unlikely place to meet a rebel"—and so the reader is introduced to the allure this novel's young protagonist felt toward Thoreau. Beth Gardner is a middle-school student in search of herself, and when her teacher introduces her to Thoreau in her class literature anthology, she is intrigued and mystified. At the same time, Beth realizes the potential conflicts of associating herself with a literary hero. Already a misfit of sorts, she risks alienating herself both at school and at home by her willingness to embrace Thoreau's philosophy. But as the book's jacket proclaims, despite all potential conflicts, Beth is "ready to drop the complications of life in the modern age and start anew. She's ready to sign 'The Henry Contract.' "

Beth's journey of self-discovery proceeds in tandem with three of her fellow students—each of them, like her, something of a misfit, and each of the four evincing certain parallels to Thoreau. The group's class project, their "contract with Henry," results in explorations of the modern application and possible implications of Thoreau's ideas, including the erection of their own version of Thoreau's cabin near a lake in the woods adjoining their town. Rachel and Hollis are naturalists who pursue studies on trees and acorns, and on insects and birds, respectively. Stuart develops his reformist impulse by starting an editorial column in the school newspaper that questions school regulations and attempts to provoke thought among the larger student body.

As the novel's protagonist, Beth embodies most fully the qualities we associate with the quintessential transcendentalist—quietly questioning authority and immersing herself in nature. When she receives a coveted "Gamma Girl" outfit for Christmas from her mother's boyfriend, she remembers Thoreau's warning: "Beware of all enterprises that require new clothes." Although a group of popular "Gamma Girls" fail to heed Thoreau's advice, this and other Thoreauvian lessons are not lost on Beth and her own group members. During the course of the complications that arise and the setbacks that occur as the four principal characters satisfy the terms of their contract with Henry, each of them develops a greater sense of self.



Vaupel deserves praise for making Thoreau accessible to her middle-school audience without "dumbing down" Thoreau's ideas. She begins each chapter with a Thoreau quotation that guides the reader's focus, and she convincingly develops conflicts that highlight the relevance of Thoreau's writings to modern adolescents.

This novel will be a boon to those who teach Thoreau to middle-school students, in part because of the curricular ideas Vaupel provides. Adults interested in the minds and world of today's adolescents will also find this novel of considerable interest. By writing a book that fills the void between *Henry Hikes to Fitchburg* and Thoreau's own texts, Vaupel has credibly made Thoreau accessible to a group of readers heretofore underserved.

Finally, It's All Brought Together in One Place!

Edmund A. Schofield

W. Barksdale Maynard. *Walden Pond: A History*. New York: Oxford University Press, 2004. 416 pp.

Barksdale Maynard has accomplished a tour de force in writing *Walden Pond: A History*. As someone who has tried (since the late 1950s) to follow the bewildering barrage of events and swirling controversies surrounding Walden and its use, misuse, and abuse over the decades and centuries, I stand in awe of what Mr. Maynard has been able to do.

Since I know first hand something about the recent controversies and events the book describes, I can judge the accuracy and the adequacy of what he has written. It's right on the mark, and it evokes exactly what happened. How he did it I do not know! Everything he has written is scrupulously documented. He has taken information from an amazing array of sources—popular, scholarly, scientific, and manuscript—as well as from a veritable army of eyewitnesses and specialists—and has melded them into a truly wonderful and accessible narrative. He brings together literature, history, biography, science, and politics in a fascinating and meaningful way.

Maynard's book is a landmark of scholarship, yet it reads beautifully. There is a lot of human interest in the gripping story he tells. There are humor, suspense, and other qualities that make for a good story. You don't have to be a Thoreau expert to benefit from the book. You'll love it if you're someone who cares about

nature (and human nature, as well) and some of the best expressions of American history and ideals. The book helps to explain a lot of what I had formerly felt to be inexplicable. Certainly I learned an *enormous* amount from reading it.

For people trying to preserve natural areas, open space, and historic sites elsewhere in the U.S. and beyond, the story should hold great interest and encouragement. The book is well worthy of its subjects—Thoreau, Emerson, the Alcotts, Hawthorne, Walden Pond, Walden Woods, the book *Walden*, and the shining symbol that Walden has become since the book was published a century and a half ago.

The eighty-five illustrations are selected ingeniously (flip through the pages a few times, looking at the illustrations, comparing them with each other and with the text, to see what I mean). The story puts forth for all to see just why and how Walden has been so mistreated over the years—as well as how and why it has been "saved" (and who was responsible for doing so).

There are many "heroes" and "heroines"—and even a martyr or two—in this book (and not a few lovable oddballs), from the venerable nineteenth-century champions of Walden, through the redoubtable Gladys Hosmer, Mary Sherwood, Paul Tsongas, and Don Henley. It is a fascinating case study of just how agonizingly difficult it is to *do the right thing* in this world, what with competing egos, turf battles, obstructionism, cupidity, official opposition, public apathy, and just plain human perversity.

There are villains in the book also (and some of the heroes and heroines have their flaws), most of them actually well meaning, a few of them greedy and truly mean-spirited. And there are altogether too many clueless Philistines. One telling episode described in the book has Thomas Blanding sparring transcendentally (and brilliantly) with a developer's bulldog of a lawyer, effectively defanging the latter's searing sarcasm.

In my opinion, Don Henley comes off as the hero of heroes in this saga. The photograph of him walking out of Walden Woods between Bill Clinton and Hilary Clinton is the climax of the book. It is altogether fitting that Don Henley gets prominent recognition for his unstinting and unbelievably generous work on behalf of Walden. Had it not been for him the story might never end—or else the ending would be tragic.

Don Henley put a much needed, solid foundation under the often squabbling idealists' heroic campaigns to do right by Walden. We owe him and Barksdale Maynard a lot. Two people who came to the fore at just the right time and did what had to be done!

A Tribute to Wendell Glick

Elizabeth Hall Witherell

[**Editor's Note:** The author wishes to thank Will Howarth, Bill Rossi, and Dale Schwie for their assistance in preparing this tribute.]

On Saturday, 19 July 2003, the week after the Thoreau Society Annual Gathering concluded in Concord, Wendell Glick died at his home in Duluth, Minnesota. Thoreau established the Massachusetts-Minnesota connection when he traveled to the St. Paul area with Horace Mann, Jr., in May and June 1861, and Wendell helped to keep the connection vital. He was one of a group of Thoreauvian Minnesotans who met annually to talk about Thoreau, and, in later years, to hear about the Annual Gathering from Dale Schwie, a photographer who is at work on a biography of Herbert Wendell Gleason. John Dolan, Professor of Philosophy at the University of Minnesota and co-editor with Wendell of the *Thoreau Quarterly* (1982-1985), and Harold Kittleson (who died in 2002), a collector of nineteenth-century New England authors who was a great benefactor of the Minneapolis Public Library, completed the group.

Wendell began his career in the English Department at the University of Minnesota, Duluth, in 1952, and he taught Thoreau there as well as in the university's continuing education program.

In August 1964, Walter Harding invited him to join the team he was assembling to produce a new, definitive edition of Thoreau's work—*The Writings of Henry D. Thoreau*. Wendell was asked to work on the "Political and Reform Essays" volume, which was published by Princeton University Press in 1973 as *Reform Papers*. He also contributed to *Journal 1: 1837-1844* (1981). In 1978-1979 Wendell served as President of the Thoreau Society, and in 1982 Harper and Row published *Great Short Works of Henry David Thoreau*, a group of texts he had chosen to present "the range of Thoreau's genius."

William Howarth, the second Editor-in-Chief of the Thoreau Edition, remembers Wendell telling him how difficult it had been "in the early 50s to gain any respect from his colleagues for wanting to work on American topics, and especially on the New England authors. The combination of McCarthyism and New Criticism did not create a favorable atmosphere for what Wendell was doing, an early version of what we now call ethical criticism." His students, not caring what was in political favor at the time, were deeply impressed by how and what he taught. After his death they wrote from California, North Dakota, Mississippi to praise him for opening their minds to new ideas and at the same time leading them to understand the importance of choosing consciously how to spend their time. Evidence that he struggled with such choices himself is contained in a letter he wrote in 1986

to Bill Rossi, now a professor at the University of Oregon and co-editor of *Journal 3: 1848-1851* and *Journal 6: 1853*, as Bill embarked on his academic career: "Try to arrive at a balance between responsibilities to family and professional goals that will enable you to avoid the guilt of neglecting either. The whipsaw that develops from the tension between them—both goods—I've found it hard to come to terms with. Shall I work on my article or repair my son's bike? Such little things metamorphose into gigantic moral issues."

Reform Papers is an important and lasting contribution to Thoreau scholarship. It was the third volume to be published in the Thoreau Edition, and the questions of which sources to use for the essays included were the most complex that had yet been faced. In the most fraught decision any editor in the series has had to make, Wendell chose the 1849 printing of the essay better known as "Civil Disobedience" for his source, and that meant using the 1849 title—"Resistance to Civil Government"—as well. This volume does two great services for those interested in Thoreau. First, it collects in concise, information-packed essays almost all there is to know about the history of composition and publication of each of the pieces it contains. Second, it provides the opportunity to see Thoreau's response to slavery develop from the restrained reasoning of "Resistance to Civil Government" through the much more fiery "Slavery in Massachusetts" to the straightforward approval of violence in a just cause expressed in "A Plea for Captain John Brown": "I think that for once the Sharps' rifles and the revolvers were employed in a righteous cause. The tools were in the hand of one who could use them."

Wendell chose the pieces in *Great Short Works of Henry David Thoreau* with an eye to introducing the general reader to the complexity and beauty of Thoreau's thought and writing. He included also a group of letters from Thoreau to his Worcester disciple, H. G. O. Blake, a man so conscientious, Emerson wrote, that he would return a borrowed umbrella. Blake drew Thoreau out as did no other correspondent, and as Wendell gave his readers the chance to see, the result is remarkably revealing.

In his introduction to *Great Short Works*, Wendell reminds us that "Thoreau's occasional abrasive polemics against values that he deemed enslaving and unworthy should not deflect the reader from the perception that beneath all of Thoreau's writings is the conviction of the power of the individual to change, to 'live deep and suck out all the marrow of life.' " We all reveal a good deal about our own hopes and desires in what we write about others: we're drawn to describe the qualities that resonate with us. Those of us who knew Wendell can recognize in this description of the optimism that lay deep in Thoreau's soul a reflection of Wendell's own conviction that, against all odds, justice could triumph—or at least that it should. I knew him as a generous, wry observer of human nature who had a great heart: I'll miss him.

It is remarkable that among all the preachers there are so few moral teachers.

"Life without Principle"

Obituary: John J. McAleer

We are saddened to report that the Thoreau Society's twenty-seventh president, John J. McAleer, died on 19 November 2003. And we are further saddened to report that his widow, Ruth D. McAleer, died on 25 November 2003 after a long illness. Memorial donations for Dr. or Mrs. McAleer may be sent to the Professor John J. McAleer Fund, c/o James A. Woods, S.J., Boston College, McGuinn Hall, 100 Commonwealth Avenue, Chestnut Hill, MA 02167-3807 U.S.A. We reprint the following excerpt from an obituary of Dr. McAleer published in the *Boston Globe* of 21 November 2003, p. C31:

Dr. John J. McAleer was a versatile author who wrote biographies of Transcendentalist guru Ralph Waldo Emerson and mystery writer Rex Stout as well as the highly regarded Korean War novel "Unit Pride."

Dr. McAleer, 80, who also taught English literature at Boston College for decades, died of cancer Wednesday in his home in Lexington.

The author's subject matter and genre varied widely, from book reviews to the mystery "Coign of Vantage: The Boston Athenaeum Murders," to a book on the philosophical writings of Theodore Dreiser.

"No matter what the subject, he attacked everything with the same enthusiasm," his son, John J. III of Lexington, said yesterday.

He could come up with a story for every occasion. "He was so well-read and so well-rounded, he knew a little something about everything," said his granddaughter, Molly McAleer of Lexington. As one might suppose, he read widely. "Everything from murder mysteries to Harry Potter," said his granddaughter, a student at Boston College. And he lived in a home bursting with books from the basement to his bedroom.

Dr. McAleer was born in Cambridge. While an Army sergeant in India during World War II, he became an acquaintance of Mahatma Gandhi. When Dr. McAleer asked the pacifist philosopher for words to live by, Gandhi quoted "The Sage of Concord," Ralph Waldo Emerson: "Speak the rude truth in all ways."

In the introduction to his biography of Emerson, Dr. McAleer wrote that those words set him on the course he'd lead the rest of his life.

Dr. McAleer earned bachelor's and master's degrees from Boston College and a doctorate at Harvard University....

Dr. McAleer also wrote a biography of Concord contrarian Henry David Thoreau as well as dozens of book reviews for The Boston Globe and the "Family Man" column published in the Globe in the 1960s.

In his opening column he wrote: "When a man nearing 40 fathers a houseful of children, he's likely to become a crosspatch (an angry fool) or a philosopher. I didn't think it would be too much fun for the kids to have a grouchy father—and a mother who told them every night 'Run children and hide! Your father's home.' I decided to try something else." And he did manage to take a different path. "He read to us every night," his oldest daughter, Mary Alycia O'Brien of Dorchester, recalled yesterday.

Massachusetts, Missouri, Montana, New Jersey, Ohio, and Virginia—served as advisors in the development of *Life without Principle*, our new Society DVD. I am deeply grateful for their individual comments and collective wisdom.

Finally, we are delighted to be in our new offices at 55 Old Bedford Road, Concord, in a one-hundred-year-old farmhouse. As indicated on the adjoining map, we are across the road from historic Meriam House, where Minutemen exchanged volleys with British Regulars on the afternoon of 19 April 1775. Although difficult to discern from the map, we are within the boundaries of Minute Man National Historical Park, and the Park's five-and-a-half-mile Battle Road Interpretive Trail begins almost opposite our front door and extends to Lexington. Trails behind our offices offer access to Gowing's Swamp, one of Thoreau's favorite wild sanctuaries. His birthplace on Virginia Road is less than a mile northeast of our offices, and Concord Center is slightly over a mile west, past the homes of Hawthorne, the Alcotts, and Emerson. As the "Calendar of Events" indicates, we will sponsor an all-day hike through many of these areas on 24 April, with lunch at our offices. Please consider joining us as we explore our new surroundings. Having resided in Concord well over thirty years and walked these trails and roads many, many times, I can guarantee a wonderful sauntering Saturday.

Executive Director's Column

Jayne Gordon

We are herewith launching our 2004 membership campaign to bring the Thoreau Society's membership up to 2,004 by the end of this year. We can do it with your help. We encourage *every one of you* to support this effort by giving a gift membership in the Society to your local library, literary club, high-school or college English Department or environmental group—or perhaps to a good friend, a deserving student, or a favorite teacher. The gift-membership form is included as an insert with this issue of the Bulletin. We are starting with slightly less than 1,600 members; our website (www.thoreausociety.org) will track our progress toward our goal.

Already in this 150th year of *Walden*, Society members have planned events in eighteen states and three other countries to stimulate interest in Thoreau and the organization that honors his life, works, and philosophy. Community readings, book discussions, hikes, exhibits, articles, conservation projects, classes, seminars—these are just some of the gatherings and outings members have organized. If you are interested in planning an event in your community, please contact our Outreach Coordinator, Steven Bentley, for advice or assistance. Beginning in March we will list all of these events on our website; look for events in your region and the names of the event coordinators, who would welcome your help.

Back here in Concord, the Friends of Walden Pond, an activity of the Thoreau Society, is sponsoring a full schedule of programs connecting the pond and the pages of *Walden*. Look for the *Seasons of Walden* listings on our website.

A group of high-school educators—Society members from California, Colorado, Delaware, Florida, Maryland,

Abstracts of Papers at MLA Thoreau Society Sessions

David M. Robinson, "Thoreau and Idealism: 'Face to Face to a Fact' "

In light of the recent critical emphasis on Thoreau's engagement with empirical studies of plant and animal life, it is crucial to see his increasing attention to the detail of the material world as one part of a larger project of categorization and explanatory theorizing about the unifying laws and structures of the universe. The intellectual ferment of *Walden*, the element that communicates so vividly a sense of philosophical breakthrough, is Thoreau's growing recognition that "fact" and "theory" are inextricably fused. A "fact" is always a bundle of relations, the product of a convergence of many entities and events. Thoreau found in Emerson's *Nature* less a denial of the reality and specificity of the material world than a theory that gave facts significance because of their interrelations. The recognition of nature as a changing, multifarious "phenomenon" of manifold relations takes us more deeply and securely into the world of facts rather than divorcing us from that world. The most crucial lessons of *Walden* are Thoreau's repeated enactments of the intimate connection between observation and synthesis.

Michael Ziser, "Yarding Thoreau: *Walden* and the Georgic Mode"

This paper argues that *Walden* has strong ties to a formal and informal georgic tradition that stretches from classical antiquity through eighteenth-century England and antebellum America into the present day. In terms of literary influence, this allegiance is

shown through repeated allusions to Virgil's *Georgics*, Roman agricultural writings, seventeenth-century American natural resource surveys, eighteenth-century georgic poetry, and nineteenth-century technical agricultural works. *Walden*'s influence on personal-conduct books, country-house literature, and philosophical writing is demonstrated to bear georgic qualities as well. The significance of the georgic to predominantly pastoral readings of major Thoreauvian themes—time, history, nature, labor, language—is treated in depth.

Walter Dana Phillips, "Leaving Walden"

In *Walden*, Thoreau declares that he went "to the woods" in order to "live deliberately" and "front only the essential facts of life." Yet he devotes many of his pages not to fronting "essential facts," but to satirizing the very thing he says he went "to the woods" to escape: the less-than-deliberate, factitious way of life pursued by the residents of Concord. From his vantage point at pondside, he is able to view his fellow citizens from the distanced perspective of natural history (as he does, for example, in a key passage of "The Village," where the men and boys are compared to muskrats). This deflationary tactic, which gives rise to *Walden*'s finest comic passages, has some features in common with the methodology espoused by the present-day theorists of social construction. But because Thoreau was not persuaded that there is no real alternative to sheer factitiousness, as social constructionists are, he still attempts to measure himself, his society, and his culture against nature, however elusive and mysterious nature may be. His departures from Walden were often occasions for this sort of ironic measurement, a critical procedure—it might be described as a form of "natural deconstruction"—from which he exempted neither his friends and neighbors nor himself. When he traveled to Maine in the fall of 1846 to climb Mount Katahdin, for instance, he found himself wondering about the relevance of his modest experiment in applied Transcendentalism, which he was currently conducting at Walden Pond in the company of both men and muskrats, to the unbounded way of life he might have led in the north woods, where both the men and the moose were a lot more reclusive and much wilder than he was able to be back home in Massachusetts.

H. Daniel Peck, "Lakes of Light: Modes of Representation in *Walden*"

This paper considers modes of representation in *Walden* by focusing on a pivotal chapter "The Ponds." This chapter has often been considered as the "mythic" or "mystical center" of *Walden*. Yet I want to think about it as a chapter seeking equilibrium as much as ecstasy and explore the way in which "description," rather than Transcendental symbolism, makes itself felt as the dominant, and stabilizing, modality of this key chapter.

William Rossi, "Following Thoreau's Instincts"

This paper identifies the two "instincts" to which Thoreau confesses allegiance at the beginning of "Higher Laws" with conflicting notions and narratives of evolutionary "development" that were being debated in Britain and America during the period of *Walden*'s composition. While Thoreau's "higher" instinct fits with idealist theories of progressive human development, his representation of the "lower" implicitly acknowledges the human kinship with animals that was central to transmutationist (i.e., truly "evolutionary") theories circulating in the decade before Darwin published *Origin of Species* (1859). Consequently, where "Higher Laws" advocates a purification that would eradicate "the animal" within, "Brute Neighbors" adopts a radically different stance. Shifting the ground from idealist metaphysics and moralism to experiential inquiry *on* the ground, the narrator tacitly affirms a neighborly sympathy with acts of instinctive animal intelligence which he both envies and emulates.

Robert D. Sattelmeyer, "*Walden*: Climbing the Canon"

On its 150th anniversary, it is useful to look at the route by which *Walden* came to be regarded as one of the best and most essential works in the American literary canon. A hundred years ago, Thoreau himself was enshrined in the canon, as signaled by the publication of the twenty-volume Houghton Mifflin edition of his works, but *Walden*'s stature was less secure, its sales in the preceding decades being roughly comparable to those of *Cape Cod* and *The Maine Woods*. The publication of F. O. Matthiessen's *American Renaissance* in 1941, however, marked *Walden*'s acceptance as one of the core texts—along with *The Scarlet Letter*, *Moby-Dick*, *Leaves of Grass*, and Emerson's *Representative Men*—of the first generation of the first truly important American books. Matthiessen foregrounded Thoreau's verbal artistry and the mythic/heroic dimensions of *Walden*, and his New Critical and symbolist approaches set the pattern for critical studies for several decades, along with Cold-War-inflected readings that emphasized Thoreau's rugged independence and fundamental American virtues, and de-emphasized his political thought. Recent decades have seen a turn toward regarding *Walden* as an environmental text, as a book in which linguistic and rhetorical concerns play a major role, and as an expression of more ambiguous and less assured aspects of the narrator's quest for value and meaning in his experiment.

Notes & Queries

☞ We are grateful to the authors who contributed articles for this number of the Bulletin. **Elizabeth Hall Witherell** is Editor-in-Chief of *The Writings of Henry D. Thoreau* and served as President of the Thoreau Society from 1996 to 2000. **Leslie Perrin Wilson** is Curator of Special Collections at the Concord Free Public Library. **Edmund A. Schofield** first wrote for the Bulletin in 1958, was president of the Thoreau Society from 1990 to 1992, and is currently working on a history of his hometown, Worcester, Massachusetts. **Lewis Hyde** is the Richard L. Thomas Professor of Creative Writing at Kenyon College. **Jayne Gordon** is Executive Director of the Thoreau Society. **Bradley P. Dean** edits this Bulletin. **Susie Carlisle** teaches English at Cushing Academy and serves on the Board of Directors of the Thoreau Society.

☞ Please note that the Thoreau Society's official Web site is now www.thoreausociety.org and that the contact information for the Thoreau Society has changed as well. Your editor's email address has also changed to TSB@bradleypdean.com. All of these changes are reflected in (and under) the text box at the end of the Bulletin (p. 16 below).

☞ We are pleased to announce that *Utne Magazine* has nominated the *Thoreau Society Bulletin* for a 2003 Utne

Independent Press Award in the "General Excellence: Newsletters" category.

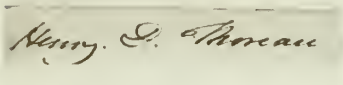
☞ Walt Disney's personal secretary, eighty-eight-year-old Ella Hogan of Sonoma County, California, has published a collection of poems titled *My Walden Pond: Observations from My Window* (Oakland: Calif.: Regent Press, 2003).

☞ GoogleDuel.com searches two words or phrases and approximates how many "hits" each gets on the Web. On 30 January 2004 "Emerson" GoodleDueled "Thoreau" and garnered a whopping 1,330,000 to 212,000! How does this service work? According to the site, "A PHP script uses a SOAP interface to the Google API to get the estimated number of search results for each word/phrase." Incidentally, "Ralph Waldo Emerson" gets 113,000 to 66,500 for "Henry David Thoreau."

☞ The autobiography of TV comedian Cybill Sheperd is titled *Cybill Disobedience*.

☞ The Internet continues to offer a window to popular perceptions of Thoreau, which we enjoy reprinting verbatim. One Amazon.com reviewer of "Waldon" writes, "As an experiment in pure solitary living, unaided by the trapping and encumberances of society, Thoreau failed.... I say failed, because Thoreau often spent evenings at the town pub, drink and talking, where from he would stumble home drunk without the aid of lamp light to find his way. Moreover, asside from a doting mother who would often bring him homemade victuals as a break from mountain berries and salted meats, he often stayed over with the Emersons when the loneliness was particularly biting.... After reading Waldon, you might also want to check Harding's biography of Thoreau, which I highly recommend. Among other things, you will learn about his trouble with women. (Interestingly, like many philospohers, Thoreau died a virgin.)"

☞ The last quarter of 2003 saw a number of Thoreau items appearing on e-Bay. A rare May 1862 printing of *Walden* (with "*Life in the Woods*" dropped from the title page and dated ads in the back) was bid up to US$910 in mid October but did not meet the reserve. It bore an inscription from "R. B. Wood, County Surveyor, Marinette Co., Wis." Later that month a "Lake Walden, Concord, Mass." pennant sold; it featured a view of the cairn at the Walden housesite (see adjoining image). A strip of manuscript with Thoreau's signature, estimated to sell for upwards of US$800, brought in US$2,100 in early November (see adjoining image).



That works out to over US$161 per letter, not including the punctuation. At about the same time some enterprising soul was attempting to unload rubbings of Thoreau's headstone for a scant US$10.50, which works out to a considerably more modest US$2.10 a letter. Later that month a first edition of *Cape Cod* described as being in very nice condition sold for US$493, another (apparently) 1862 *Walden* was bid up to US$430 but also failed to meet the reserve, and a bound volume of the 1848 *Union Magazine* containing the serialized "Ktaadn and the Maine Woods" sold for US$99. In early December a 1896 two-volume illustrated edition of *Cape Cod* sold for US$82, and a 1936 Limited Editions Club *Walden*, illustrated and signed by photographer Edward Steichen, sold for US$333.33. Finally, the copy of *Walden* (1893 Riverside Edition) used as a prop in the Revolution Studios film *The Missing* (directed by Ron Howard, starring Tommy Lee Jones and Cate Blanchett) was being offered in mid December.

☞ The December 1933 booklet *The Month at Goodspeeds*, the famous Boston bookshop, advertised for sale three Thoreau first editions rebound in full leather: *Walden* at US$45, *Cape Cod* at US$20 and *Yankee in Canada* at US$15.

☞ Literary critic Edmund Wilson (1895–1972) recalled that his Princeton professor, Christian Gauss, didn't care much for American literature. "He took no interest in Henry James and not very much in Walt Whitman. He told me once that Henry Ford had said, 'Cut your own wood and it will warm you twice,' not knowing that Ford had been quoting Thoreau." For his own part, Wilson was greatly interested, and in June 1922 he made a pilgrimage to Walden Pond, "A dark lake spike-fringed with dark trees." These comments appear in his books, *The Shores of Light* (New York: Farrar, Straus and Young, 1952), p. 18, and *The Twenties* (New York: Farrar, Straus and Giroux, 1975), p. 124.

☞ From Moncure Daniel Conway, "Books That Have Helped Me," *The Forum* 4 (January 1888): 536–544: "When I first met Thoreau, at Concord, he asked what we studied at Divinity College; when I answered, 'the Scriptures,' he inquired, 'Which?' In Thoreau's 'Week on the Concord and Merrimac rivers,' and 'Walden' I presently recognized parts of the western Vedas, whose opening hymn was Emerson's first work, 'Nature.' This pantheistic 'nature' was beautiful enough while Prospero and his Ariel were summoning the masque. My long-bandaged eyes could not yet look fearlessly out on the world of men and women" (p. 540).

☞ Sanford Levinson's *Wrestling with Diversity* (Durham: Duke University Press, 2003), a book that cries out for a subtitle, contains nine essays on topics including affirmative action, professional identity of lawyers, and "Catholics Becoming Justices." In one instance Levinson cites "what is surely one of the most famous 'religion' cases, Wisconsin v. Yoder, in which the Supreme Court recognized the right of Amish parents to defy the Wisconsin law that would have required them to send their children to school for at least ten years." Levinson writes that Chief Justice Burger accepted the Amish argument that "only eight years" of school were required: "however, he explicitly rejected its applicability to, say, followers of Henry David Thoreau or other secular opponents of mainstream culture." Levinson quotes Burger, "if the Amish asserted their claims because of their subjective evaluation and rejection of the contemporary secular values accepted by the majority, much as Thoreau rejected the social values of his time and isolated himself at Walden Pond, their claims would not rest on a religious basis. Thoreau's choice was philosophical and personal rather than religious, and such belief does not rise to the demands of the Religion Clauses."

☞ A new edition of the 1883 book *The Ethics of Diet: A Catena of Authorities Deprecatory of the Practice of Flesh-Eating* by Howard Williams (Urbana: University of Illinois Press, 2003), pp. 368–371, summarizes Thoreau's career, then focuses on his sympathy with "non-human races" and specifically about humans' history as carnivores. Williams calls Thoreau "one of the humanest of modern writers," while asserting that his "contempt for all the mischievous, or futile, systems of philosophy or morals, in esteem, carried him too far in the opposite direction."

2004 Annual Gathering

Walden: Of Its Time, For Our Time, A Sesquicentennial Celebration
8–11 July 2004
Concord, Massachusetts

Program details, registration materials, and so on will accompany the Spring Bulletin.

The Annual Gathering Committee needs volunteers to assist with the Gathering. We'll need help with registration, setting up meeting rooms, hospitality, and a variety of other tasks. We especially need volunteers to participate in the reading of ***Walden.*** If you can volunteer some time, please contact Jayne Gordon at (978) 369-5319 or by email at jayne.gordon@thoreausociety.org.

☞ Under the heading "Pillar 4: Refocus on the Human Strengths" in *The Resilience Factor: Seven Keys to Finding Your Inner Strength and Overcoming Life's Hurdles* by Karen Reivich and Andrew Shatté (Broadway Books, 2002) is an epigraph from Thoreau's journal, 13 June 1851: "We do not fill our life out and full; we do not fill all our pores with our blood; we do not inspire and expire fully and entirely enough.... Might not a bellows assist us to breathe? That our breathing should create a wind in a calm day? We live but a fraction of our life. Why do we not let on the flood, raise the gates, and set all our wheels in motion? He that hath ears to hear, let him hear." This is followed by three paragraphs about a therapist-patient case study that includes this bit: "Andrew [therapist] scanned the titles in his book shelf. *Walden* by Henry David Thoreau. The noise of anxiety and depression had abated in Joe's life; now his desperation was of the quiet sort...."

☞ You probably saw or heard about the two female students from River Hill High School in Clarksville, Maryland, who were suspended for kissing one another atop a table in the school cafeteria. Cupid? No, Waldo and Henry: "The girls say the kiss was staged to protest homophobia.... [Their] English teacher had asked his students to perform a 'nonconformist act' as part of a section on Transcendentalist authors such as Ralph Waldo Emerson and Henry David Thoreau...."

☞ Society member Joy Ackerman will speak at the Association of American Geographers' 2004 annual meeting in Philadelphia, 14–19 March, in a session on sacred place. The title of her talk is "Holy Ground or Play Ground? Reading the Signs at Walden Pond." She'll also participate in a poster session at the American Society for Environmental History's annual conference in Victoria, British Columbia, 31 March–4 April, where she'll focus on the role of the House Replica at Walden and deliver a presentation titled "Putting Ourselves in Place: The Pilgrim at Walden Pond."

☞ In her introduction to *Mother Earth: Through the Eyes of Women Photographers and Writers* (Sierra Club Books, 2002), editor Judith Boice writes, "I was weaned on collections of Ansel Adams, Elliot Porter, David Muench, and many other fine photographers, accompanied by quotes from the writings of John Muir, Henry David Thoreau, and Aldo Leopold. The books truly inspired me, I reveled in the images and words. As the years passed, though, I realized something was missing—where, I wondered, were the women?"

☞ A Society member sent us the following bit of trivia: "To a generation of hip-hop music fans, Tha Row is not a nineteenth-century writer, but the most famous record company in the world. Tha Row is synonymous with Death Row Records, owned by famous producer Suge Knight, in whose BMW Tha Row artist Tupac Shakur was riding when murdered in 1996. Recent headlines in hip-hop newspapers say, 'Tha Row Set to Release the "Dysfunktional Family" Soundtrack' ('the lead single by Crooked I lets the world know that "It's Still Tha Row!" ') and 'Tha Row Offices Shot Up.' Advertisements promote the 'Tha Row Killa DVD' and urge fans to 'Rep Tha Row to the fullest with Tha Row gear! Now available: Throw Back Jerseys, Sweatshirts, T-Shirts, Hats, Skullys, and more!' No word if any of these say 'In Wildness is the Preservation of the World' on the back."

☞ Barksdale Maynard sends us the following query: The 1999 film, *The Thomas Crown Affair*, featured a song by Sting, "Windmills of Your Mind." The dreamy tune had been sung in the original 1968 version of the movie by British folk singer Noel Harrison, who won an Oscar for it. Was his reference to "distant drumming" another hippie-era reference to *Walden*, with its famous passage about a "different drummer ... however measured or far away"?

☞ On the twenty-fifth anniversary program of CBS Sunday Morning, which aired on 25 January, Edward R. Morrow, when announcing the first coast-to-coast television hookup in the early 1950s, was quoted as saying, "And now New York can talk to California, but do they have anything to say to each other?"—a take-off on this sentence in the "Economy" chapter of *Walden*: "We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate."

☞ Zoologist Donald R. Griffin died on 7 November at his home in Lexington, Massachusetts. He was eighty-eight years old. In addition to discovering "how bats navigate in the dark [by "echolocation," a term he coined in his 1958 book, *Listening in the Dark*] and [becoming] a leading proponent of the controversial notion that some animals share humans' ability to reason," Dr. Griffin studied beavers in Estabrook Woods.

☞ In his autobiography, *Ready for the Revolution* (Simon & Schuster, 2003), Stokely Carmichael recalls that a cop was bothered by him speaking with another young college student about Thoreau while the two were being processed after their arrest at the train station in Jackson, Mississippi, where the two had unlawfully entered a "whites only" waiting room. The cop hollered, "What you talking 'bout theah, boy? You going be picking cotton. Tha's what y'all be doing"—to which outburst Carmichael responded, doubtless with some feeling, "Yo *mamma* be picking cotton fo' I do."

☞ In *Indie Culture 2004*, a newsstand special issue of *Utne Magazine*, Chris Dodge ends his article about the design books of Princeton Architectural Press ("Used Lipstick, Cat Whiskers, and Masterpieces from Mexico's Streets," pp. 14–15): "By paying attention to design ... closely and in ... humble and often ignored corners of the visible world, PAP's books have the somewhat paradoxical effect of expanding our sense of possibility,

suggesting that there is wonder and beauty just about anywhere in the cultural, as well as the natural world. Knowing that it's out there, we need never be bored. As Henry Thoreau wrote, 'We cannot see anything until we are possessed with the idea of it, and then we can hardly see anything at all.' "

Please submit items for the Spring Bulletin to your editor before

15 March 2004

Additions to the Thoreau Bibliography

Robert N. Hudspeth

Blaisdell, Bob. "Me and Mister Thoreau." *Thoreau Society Bulletin* No. 238 (Winter 2002): 1–2. On reading Thoreau's journals and journal keeping.

Bly, Robert. "How Thoreau Lived." *Poetry* 181, No. 5 (March 2003): 336. Poem.

Cain, William E. *A Historical Guide to Henry David Thoreau.* (2000). Reviewed by Randall Conrad, *Thoreau Society Bulletin* No. 236 (Summer 2001): 14.

Chapman, Robert. "The Goat-stag and the Sphinx: The Place of the Virtues in Environmental Ethics." *Environmental Values* 11 (2002): 129–144. Discusses Thoreau's "place-based goal of wildness."

Dimock, Wai Chee. "Planetary Time and Global Translation: 'Context' in Literary Studies." *Common Knowledge* 9, No. 3 (Fall 2003): 488–507.

Diviak, Darren A. "The Life You've Imagined." *Thoreau Society Bulletin* No. 237 (Fall 2001): 7–8. About the misuse of Thoreau's writings by making them part of an advertising campaign.

Dzwonkoski, Peter. "The One Place on Earth: A Tale of Five Archives and Henry David Thoreau." *RBM: A Journal of Rare Books, Manuscripts, and Cultural Heritage* 4, No. 1 (Spring 2003): 27–44. Former Head of Rare Books and Special Collections at the University of Rochester describes his acquisition of major collections, including the Thoreau holdings of Raymond Borst.

Fresonke, Kris. *West of Emerson: The Design of Manifest Destiny.* Berkeley: University of California Press, 2003. 213p. hardcover (ISBN 0-520-22509-0), $49.95. Has chapter, "Thoreau and the Design of Dissent," (pp. 128–150). Reviewed by Nina Baym in *New England Quarterly* 76, No. 3 (2003): 480–482.

Friesen, Victor C. "Alexander Henry and Thoreau's Climb of Mount Katahdin." *Thoreau Society Bulletin* No. 237 (Fall 2001): 1–2. Reprint of an article in the Spring, 1973 *Bulletin.*

Furtak, Rick Anthony. "Thoreau's Emotional Stoicism." *The Journal of Speculative Philosophy* 17, No. 2 (2003): 122–132.

Galbraith, Astrid. *New England as Poetic Landscape: Henry David Thoreau and Robert Frost.* Frankfurt: Peter Lang, 2003. 149p. paperback (ISBN 3631505752), $28.95.

Gross, Robert. "Commemorating Concord." *Common-Place* 4, No. 1 (October 2003). On-line journal (www.common-place.org). Gross observes that "Concord's identity in the public mind was the work of several generations," and explores answers to "who invented this pristine, revolutionary Concord, and why?"

Hodder, Alan D. *Thoreau's Ecstatic Witness.* Reviewed by David D. Cooper in *American Literature* 75, No. 3 (September 2003): 668–670.

Ignoffo, Matthew. "Thoreau in the Military Classroom." *Thoreau Society Bulletin* No. 236 (Summer 2001): 6–7.

Jenco, Leigh Kathryn. "Thoreau's Critique of Democracy." *The Review of Politics* 65, No. 3 (Summer 2003): 355–381. Rather than "an endorsement of liberal democracy," Thoreau's political essays "intend something more radical." "The theory and practice of democracy fundamentally conflict with Thoreau's conviction in moral autonomy and conscientious action."

Itoh, Shoko. "Thoreau and the Luminism of the Hudson River School." In *Toward a New Ecocritical Vision*, Shoko Itoh, Mitsu Yoshida, and Yuri Yokota, eds. Tokyo: Nanundo, 2003. Pp. 53–78.

Kang, Yong ki. "Thoreau's Nature Overlapped with Culture and Its Ecocritical Implication." *Journal of English Language and Literature/Yongo Yongmunhak* 46, No. 3 (2000): 747–762.

Levine, Ross. "In Money Matters, Keep It Simple." *Minneapolis Star Tribune* 14 December 2003. Thoreau "does help me crystallize what to think about when making financial planning choices."

McPhee, John. "1839/2003: Five Days on the Concord and Merrimack Rivers." *New Yorker* 79, No. 39 (15 December 2003): 71–85. McPhee and a companion retrace the Thoreau brothers' trip.

Maynard, W. Barksdale. *Walden Pond: A History.* New York: Oxford University Press, 2004. 416p. hardcover (ISBN 0195168410), $35.00. Anonymous, untitled review in *Publisher's Weekly* 24 November 2003, p. 49.

Milder, Robert. "On Creating an Unusuable Past." *American Literary History* 15, No. 3 (Fall 2003): 575–591. Review-essay of four books (by T. S. McMillin, Harmon Smith, Alfred I. Tauber, and Alan D. Hodder). Of the "use" of biography, Milder asks: "Are we (ab)users of texts by programmatic intent and conviction, by private limitation, by the nature of critical argument, and/or by the conditions of perception itself?... Or are there only different degrees and kinds of 'use,' all of them deficient when measured against an ideal of inclusiveness and balance, but some of them deliberate, some nearly unconscious; some fertile, some impoverishing; some overriding or reifying a text, others encouraging a vital immersion in the life (not merely the words) of the text?"

Mooney, Edward F. "Two Testimonies in American Philosophy: Stanley Cavell, Henry Bugbee." *Journal of Speculative Philosophy* 17, No. 2 (2003): 108–121.

Newman, Lance. "Thoreau's Natural Community and Utopian Socialism." *American Literature* 75, No. 3 (September 2003): 515–544.

Ono, Kazuto. "Amerika runesansuki no bunka/bungaku ni okeru

uchu ishiki: Gaikan." *Eigo Eibungaku Rongi/Studies in English Language and Literature* 52 (2002): 25–54.

Perrault, John. *The Ballad of Louis Wagner and Other New England Stories in Verse*. Portsmouth, N. H.: Peter E. Randall, 2003. 96p. hardcover (ISBN 1931807183), $25.00. Includes "The Ballad of Henry D" (pp. 9–12) and a CD of the collection of ballads and songs.

Revell, Donald. "Invisible Green VIII." *American Poetry Review* 32, No. 2 (March-April 2003): 21–22. Latest in a continuing series of columns on poetry, whose title comes from Thoreau's *Week*: "Methinks my own soul must be a bright invisible green."

Richardson, Robert D. "Emerson's Walden." *Nineteenth-Century Prose* 30, Nos. 1-2 (Spring-Fall 2003): 329–336, 492.

Shamir, Milette. " 'The Manliest Relations to Men': Thoreau on Privacy, Intimacy, and Writing." In *Boys Don't Cry?: Rethinking Narratives of Masculinity and Emotion in the U. S.*, Milette Shamir and Jennifer Travis, eds. New York: Columbia University Press, 2002. 288p. hardcover (ISBN 0231506341), $49.50.

Sweeting, Adam. *Beneath the Second Sun: A Cultural History of Indian Summer*. Hanover, N.H. and London: University Press of New England, 2003. 191p. hardcover (ISBN 1584653140), $40.00. Traces "the cultural history of Indian summer, from its sudden appearance in late-eighteenth-century weather discourse to contemporary marketing campaigns." Chapter on Thoreau ("With Faith as in Spring: Thoreau's Indian Summer") and numerous references throughout. "Thoreau's Indian summer provided the meteorological backdrop for an annual spiritual and physical reinvigoration," but it also "prepared him for the eventuality" of his death. Thoreau "moved beyond his contemporaries to forge a new form of transcendental weather, one that pushed the season's symbol-making potential to its limit."

Takahashi, Tsutomu. "Jiyu no kobo: Dorei kaiho undo to Konkodo." *Eigo Eibungaku Rongi/Studies in English Language and Literature* 52 (2002): 55–67.

———. "Etymology and the Landscape of Thoreauvian Poetics." In *Toward a New Ecocritical Vision*, Shoko Itoh, Mitsu Yoshida, and Yuri Yokota, eds. Tokyo: Nanundo, 2003. Pp. 36–52.

Talley, Sharon. "Thoreau's Taste for the Wild in *Cape Cod*." *Nineteenth-Century Prose* 31, No. 1 (Spring 2004): 82–100.

Tauber, Alfred I. "The Philosopher as Prophet: The Case of Emerson and Thoreau." *Philosophy in the Contemporary World* 10, No. 2 (2003): 89–103.

Thoreau, Henry D. *Collected Essays and Poems* (2002). Reviewed by Randall Conrad in *Thoreau Society Bulletin* No. 238 (Winter 2002): 4.

———. *Letters to Various Persons* (1865). Anonymous, untitled review in *Cincinnati Daily Commercial*, 25 July 1865, p. 2, col. 2. "The character of THOREAU had some admirers, and his writings have had many readers. The letters are good, fresh, full of vitality, and, in the general flow of light literature, will answer the purpose of a moderate tonic."

Tobin, J. J. M. "Have with You to Athens' Wood." *Notes and Queries* 50, No. 1 (March 2003): 32–35.

Wagoner, David. "Thoreau and the Cow." *American Poetry Review* 32, No. 1 (January/February 2003): 44–45. Poem.

Zapf, Hubert. "Zum Zeitbegriff des amerikanischen Transzendentalismus." In *Zeit und Roman*, Martin Middeke ed. Wurzburg: Konigshausen & Neumann, 2002. 439p. hardcover (ISBN 3826022114), 55.00 Euros.

We are indebted to the following individuals for information sent in for the Bulletin: Joy Ackerman, Ron Bosco, Jim Dawson, Chris Dodge, Steve Ells, Jayne Gordon, Shoko Itoh, Karen Kashian, W. Barksdale Maynard, Austin Meredith, Joel Myerson, Richard Schneider, Dale Schwie, Alfred I. Tauber, Rick Thompson, and Richard Winslow III. Please keep your editor informed of items not yet added and new items as they appear.

Announcements

Thoreau Society MLA 2004 Session

At the 2004 annual convention of the Modern Language Association, to be held in Philadelphia on 27–30 December 2004, the Thoreau Society will sponsor two sessions on the topic "The Emersons' Parlor and Mrs. Thoreau's Dinner Table," which will feature presentations about transcendentalists and transcendental contexts as represented by those who broke bread with either the Emersons or the Thoreaus or both. Please send abstracts by 12 March to Laura Dassow Walls, wallsl@lafayette.edu.

Please Note

Beginning with *Thoreau Society Bulletin* 250 (Winter 2005) each announcement and event listed in the "Announcements" and the "Calendar of Events" sections will contain the usual headline but only a one-sentence description. More detailed, comprehensive, and timely descriptions of announcements and events are now and will continue to be available on the Thoreau Society Web site at http://www.thoreausociety.org, and the Society is considering an email distribution list for members who may wish to receive email notifications of Society-related announcements and events.

Calendar of Events

FEBRUARY 24 **7:30 p.m.**

Thoreau Community Lecture Series

Richard Higgins, former *Boston Globe* reporter and author of the forthcoming *As High a Heaven: Meditating on Trees with Thoreau*, will speak at the Concord Museum on "Lecturing and the Lyceum." Refreshments served after the program. Donations requested.

MARCH 12–14
John Brown Weekend
Harper's Ferry, West Virginia. See insert for more information.

MARCH 25 **7:30 p.m.**
Thoreau Community Lecture Series
Robert D. Sattelmeyer, Professor of English at Georgia State University and co-editor of *Journal* volumes 1–6 in the Princeton University Press edition of *The Writings of Henry D. Thoreau*, will speak at the Concord Museum on "The Genesis of *Walden*." Refreshments served after the program. Donations requested.

APRIL 24 **9:00 a.m.–3:00 p.m.**
Thoreau Society Excursion
Join other members and friends for a day of hiking on trails surrounding the Society's new offices at 55 Old Bedford Road in Concord. Lunch will be served on the porch mid-day. Participants will explore Gowing's Swamp, the fields along the Minute Man National Park's Battle Road Trail, Thoreau's birthplace, and several more locations. Members $15; non-members $25. Reservations: (978) 369-5310.

APRIL 29 **7:30 p.m.**
Thoreau Community Lecture Series
Lawrence Buell, Professor of English at Harvard and author of the recently-published *Emerson*, will speak at the Concord Museum on "Spreading the Gospel of *Walden*." Refreshments served after the program. Donations requested.

MAY 20–22
Thoreau Society Events in Minnesota
Events planned in collaboration with the Minneapolis Athenaeum. Details to be announced.

MAY 27 **7:30 p.m.**
Thoreau Community Lecture Series
Kent Curtis, Director of Education, Walden Woods Project; Jeffrey Cramer, Curator of Collections, Walden Woods Project; and a panelist to be announced will speak at the Concord Museum on "Walden in Context." Refreshments served after the program. Donations requested.

MAY 27–30
Thoreau Society Sessions, American Literature Association
The Society will sponsor two sessions, both in conjunction with *Walden*'s sesquicentennial, at San Francisco's Hyatt Regency, Embarcadero Center. Sandy Petrulionis will preside over "1854: The Contexts of *Walden*," with presentations by Lance Newman (California State University, San Marcos), Melissa Pennell (University of Massachusetts, Lowell), and Gary Scharnhorst (University of New Mexico). Laura Dassow Walls will preside over "On *Not* Teaching *Walden*: A Round Table Discussion," with presentations by Michael Branch (University of Nevada, Reno), Ian Marshall (Penn State University, Altoona), William Rossi (University of Oregon), and David Taylor (University of North Texas). For more information, visit www.americanliterature.org.

JULY 5–10 **7:30 p.m.**
Thoreau Presentations
Kevin Radaker will present his dramatic portrayal of Thoreau as part of the Maryland Humanities Council's 2004 Chautauqua series, "The American Environment: Voices and Choices" at Garrett College in McHenry on the 5th, the College of Southern Maryland in La Plata on the 6th, Chesapeake College in Wye Mills on the 7th, Montgomery College in Germantown on the 8th, Cecil Community College in North East on the 9th, and the Community College of Baltimore County in Catonsville on the 10th. For more information, contact Judy Dobbs, Program Officer, at jdobbs@mdhc.org.

JULY 8–11
Thoreau Society Annual Gathering
Join other Society members in Concord for a particularly special Annual Gathering on the theme "*Walden*: Of Its Time, for Our Time—A Sesquicentennial Celebration."

Copyright © 2003 The Thoreau Society, Inc.

The ***Thoreau Society Bulletin***, published quarterly by the Thoreau Society, is indexed in *American Humanities Index* and *MLA International Bibliography*.

Editor: Bradley P. Dean.

Editorial Advisory Committee: Dave Bonney, Ronald A. Bosco, James Dawson, Jayne Gordon, Ronald Wesley Hoag, W. Barksdale Maynard, Wesley T. Mott, Richard Schneider, Edmund A. Schofield.

Board of Directors: Ronald A. Bosco, President; J. Walter Brain; Susie Carlisle; Jacqueline Davison; Robert J. Galvin, V. P. of Finance; David Ganoe; Ronald W. Hoag; Robert Hudspeth; John Mack, Treasurer; Wesley T. Mott, V. P. of Publications; Joel Myerson, Secretary; Sandra Petrulionis, Executive Secretary; Tom Potter, Assistant Clerk; Richard Schneider; Laura Dassow Walls; Joseph Wheeler; Barbara Wojtusik; Jennie Wollenweber.

Staff: Jayne Gordon, Executive Director; Karen Kashian, Business Manager; Steven Bentley, Outreach Specialist; Jon Fadiman and Doug Luther, Shop Associates.

Established in 1941, the **Thoreau Society, Inc.**, is an international nonprofit organization with a mission to honor Henry David Thoreau by stimulating interest in and fostering education about his life, works, and philosophy and his place in his world and ours; by coordinating research on his life and writings; by acting as a repository for Thoreauviana and material relevant to Henry David Thoreau; and by advocating for the preservation of Thoreau Country. Membership in the Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer* (published annually). Society members receive a ten-percent discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

Membership: Thoreau Society, Penn State Altoona, 129 Community Arts Center, Altoona, PA, 16601, U.S.A.; voice-mail: (978) 369-5359; e-mail: membership@thoreausociety.org.

Merchandise: (including books and mail-order items): Thoreau Society Shop at Walden Pond, 915 Walden Street, Concord, MA 01742-4511, U.S.A.; tel: (978) 287-5477; fax: (978) 287-5620; e-mail: info@thoreausociety.org; Website: www.shopatwaldenpond.org.

Concord Saunterer: Richard Schneider, Department of English and Modern Languages, Wartburg College, 222 Ninth Street NW, Waverly, IA 50677, U.S.A.; tel: (319) 352-8435; e-mail: schneider@wartburg.edu.

Thoreau Society Bulletin: Bradley P. Dean, P.O. Box 70, West Peterborough, NH 03468-0070, U.S.A.; e-mail: TSB@bradleypdean.com.

All other communications: Thoreau Society, 55 Old Bedford Road, Concord, MA 01742, U.S.A.; tel. (978) 369-5310; fax: (978) 369-5382; e-mail: info@thoreausociety.org.

www.thoreausociety.org

Printed on 100% post-consumer recycled paper